

1296
POPERY *Disarmed of those Weapons of
Force, and those Instruments of Fraud, in
which it chiefly trusts.* 695.9.10
12

Pho IN A *Colis.*
S E R M O N

Preached at the
CATHEDRAL-CHURCH
OF *Beconsfield*
WORCESTER,

NOVEMBER the 5th, 1739.

By RICHARD MEADOWCOURT, A. M.
Canon of WORCESTER.

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IN A
SERIES OF

PLATES
CATHEDRAL CHURCH

OF
WORCESTER

November 1870

By the Rev. J. H. Sturt
Dean of Worcester

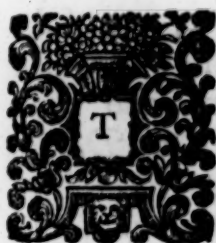
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P S A L M cvi. Ver. 34, 35.

*They did not destroy the Nations concerning
whom the Lord commanded them:
But were mingled among the Heathen, and
learned their Works.*



THE Almighty, whilst *he led his
People through the Wildernej,*
and had almost *brought them to
the Borders of his Sanctuary,*
was pleased to give them the (a)
following Commands, as stand-
ing Rules of Behaviour towards every conquer'd
Nation, and towards all their Enemies with
whom they were going *to engage in War.*

To every Nation, whether neighbouring
or remote, which had declared War against
Israel, the *Israelites* were commanded, before
they entered on Hostilities, first, to proclaim
Offers of Peace. If any of the remote Na-
tions, rejecting Peace, were bent upon trying
the Chance of Battle, and upon trusting to the
Decision of Force, they were then to be con-

(a) Deut. xx. from Ver. 10 to Ver. 19.

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querèd by Force, and on the Conquest of their Cities, the Men only who were found therein, and who had justly forfeited their Lives, were to be put to the Sword. But a different Behaviour was prescribed, and a more severe Sentence was pronounced, with respect to the neighbouring Nations, the Inhabitants of the Land of *Canaan*, who had possessed themselves of the Inheritance of *Israel*, and who were now become a most savage and intolerable People; regardless of all social Ties; void of every natural Affection; taught by Superstition, to worship and to imitate the most cruel Beings; and accustomed to thirst after human Blood, the Blood of the unhappy Captive, and of the innocent Stranger, whom they slew on their Altars, and even of their Sons and their Daughters, *whom they sacrificed to Devils.* Of the *Cities of these People, which the Lord had given for an Inheritance* to the Tribes of *Israel*, they were not permitted to *save alive any thing that breatheth*; but the Men, with their Wives, and their Children, and every living Creature, were doomed to utter Destruction, in order to preserve the *Israelites* from being insnared by them; from being mingled among the Heathen, and from learning their Works.

AND well had it been with them, and with their Children after them, had they hearkened to the Voice of the Lord their God, had they kept his Statutes, and observed his
Laws.

Laws. But *Moses* and *Joshua* being gathered to their *Fathers*, (b) the *Israelites* soon departed from the *Paths* and *Precepts* of these unerring *Guides*, and *walked after their own Lusts*. Instead of conquering their *Enemies*, they caressed and confederated with them as *Friends*, and even yielded themselves as *Captives* to the *Daughters of Canaan*, *marrying, and giving them in Marriage to their Sons*. Being now mingled among the *Heathen*, they too readily learned their *Works*. Forgetting *God their Saviour*, (c) they served other *Gods*: They did after all the *Abominations of the Heathen*: They set up *Images and Groves on every high Hill*: They shed innocent *Blood*, and sacrificed their *Sons and their Daughters to the Idols of Canaan*.

SUCH dissolute Manners, and such self-destroying Practices as these, naturally tended to their own *Decay*, and contributed no less to weaken themselves, than to render their *Enemies* superior both in *Courage* and in *Strength*. Hence it was, that their *Enemies* had them so long in *Subjection*; that they which hated them were *Lords over them*; (d) and as *Moses* and *Joshua* had long ago foretold, were *Snares and Traps*, were *Scourges in their Sides*, and *Thorns in their Eyes*.

(b) Judges iii. ver. 5, 6, 7.

(c) 2 Kings xvii. ver. 7, 8, 9, &c.

(d) Numbers xxxiii. ver. 55. Joshua xxi. ver. 13.

W H E N

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WHEN God was thus provoked to *hide his Face from his People*, and to *give them over to the Sword*, then indeed *they sought him, and turned them early, and inquired after God*. And so merciful was he, that as soon as they repented, and *cried unto him, he heard their Cry*, and was *present to help them in time of Need*. He again *gave them Victory in Battle*, and again enabled them to *beat down their Enemies under their Feet*. He raised up *Judges* to be their Deliverers from Tyranny and Oppression; and at their own Request, he placed them under the Protection of *Kings*, who kept every hostile Nation in Awe by the Terror of their Arms, and extended the Glory of the *Jewish Throne* to the most distant Parts of the Earth.

BUT yet, *for all this*, so prone were the *Jewish People* to *Idolatry*, which tolerated every licentious Practice, and gratify'd every impure Desire, that *they, their Priests and their Prophets, their Princes and Kings*, all departed from the *Law of Moses*, and *sinned yet more and more against God*. The *Works of the Heathen* were not only chargeable on the Successors of *Solomon*, but even (e) on *Solomon* himself, whose Wisdom was fooled by Passion, and whose exalted Understanding

(e) 1 Kings xi. ver. 1, 2, &c.

was brought low by a corrupt Heart, and was made a Slave to Sense.

THE Relapse both of *Judah* and *Israel* into *Idolatry*, was attended with Punishments as universal as their Guilt. (e) For ten of the *Tribes* who had revolted from the House of *David*, with *Jeroboam* the Son of *Nebat* at the Head of their Revolt, being given over into the Hand of the King of *Assyria*, rebelled against him, and were led away by him into perpetual Exile; no more to be set loose from the Bonds of Servitude — no more to taste of Liberty, the choicest Gift of Heaven — no more to return into their native Land. (f) The Remnant of *Judah*, having filled up the Measure of their Provocations against God, *were removed out of his Sight*, in the same manner as he had remov'd *Isaael*, and were carried away Captives to *Babylon*, where for many Years, *they sat down and wept, when they remembered Thee, O Sion*, and when they too late repented of their past Ways, which had brought them into utter Ruin, which had laid *Judæa* waste, and had reduced *Jerusalem* to ruinous Heaps. After their Return from the *Babylonish* Captivity, they continued in a distracted and dependent State, subjected to a Variety of foreign Lords, and exposed to the Insults of every

(e) 2 Kings xvli. ver. 17, 18, 20, 21, &c.

(f) 2 Kings xxii. ver. 8, 9, 10, &c.

neigh-

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neighbouring Nation, till at length, rebelling against the *Romans*, as much of the *Jewish* Polity as remained, was entirely dissolved, and as many of this sinful and superstitious People as escaped the Sword of their Conquerors, were driven out of their own Country, and were dispersed over the Face of the whole Earth.

HAVING set before your View a Series of Events, which were necessary to illustrate my Text, and which the sacred History has recorded for our Admonition and Instruction, I shall proceed to apply them to the Purposes here mentioned, and to deduce such Rules of Practice from the fatal Misconduct of the *Israelites*, as may prevent our going astray after their Example, and may put us upon acting a more proper and prudent Part.

THANKS be to God, that the *Heathen* are not in Possession of our Inheritance, and that we have not yet *been given over as a Prey unto their Teeth*. We are therefore under no Necessity of driving them out before us, or of having recourse to the Sword, in order to cut them off from the People of this Land. Whilst they choose to live amongst us in Peace, and in due Submission to the Laws of our Government, they are entitled to Protection from it, and to a secure and unmolested Enjoyment of their civil Rights. For to *persecute* Men on a religious

religious Account, is what can never be justified; it's what the Dictates of Humanity and Reason, as well as the Precepts of Revelation expressly condemn. The Effects of *Persecution* are no less hurtful to a whole Community, than to private Persons; no less to those who are so weak and so wicked as to employ it, than to those unhappy Sufferers against whom it's employed. Whilst it seems to promise Peace, it foment's Discord; and fills every Place with Enmity and Distrust, with Contention and Strife. It alienates the Affections of Men from their Governours, from their Fellow-Subjects, and even from their native Country, from whence they are frequently forced to fly, in order to seek Security and Shelter in foreign Lands. With them it expels *Industry*, and *Commerce*, and *Prosperity*, and *Wealth*: It puts *Learning*, and *Science*, and *Invention* to *Flight*: It drives out *social Happiness* before its Face, and leaves nothing behind it but *Distress*, and *Desolation*, and *Horror*, and *Dread*.

THESE are some of the Effects of *Persecution* when it appears in its least deformed Shape, and when its Rage is not too headstrong to admit of Restraint. But whenever it's suffered to gratify its Thirst after Blood and Slaughter: Whenever it gives Birth to *Spanish Inquisitions*, and *French Massacres*, the Mischiefs which ensue, are then too many

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to be recounted; the Miseries which are felt, are too shocking to be described.

BUT tho' none are to be *persecuted* on a religious Account, yet if Men are at any time so far misled by a blind Zeal, and a misguided Conscience, as to be *Movers* of Sedition, or *Stirrers-up* of Tumult, the *Magistrate* may then inflict those Punishments on them, which are due to their Crimes. Or, if *rushing* on farther into actual *Rebellion*, and open *War*, they meet with the same Treatment that the *Canaanites* met with from the *Children of Israel*, they themselves are to be looked on as Authors of their own Destruction, and are *alone* to answer for all the *Rigour* that follows, since they *alone* are answerable for all preceding *Guilt*. For though the *Magistrate* is not a *Judge* over *Conscience*, yet is he commissioned to *execute Wrath* on every *criminal Action*, and is obliged to exert the publick Power in the publick Defence against either foreign or domestick Foes.

WHENEVER a *Scheme* of popular *Superstition* is converted into an *Engine* of private *Gain*, and is made subservient to the *Avarice* and *Ambition* of a particular *Order* of Men: When Men of this *Order* teach it as a religious Doctrine, that any *criminal Action*, any Instance of *Evil*, may at any time be *done* for their *Good*; and that they can *absolve* the *Doers* of it from *present Guilt*, and from
future

future Punishment ; and when a *Right* is assumed by them to *dispense with Oaths*, to annul the *Obligations* between *Sovereigns* and *Subjects*, to *dispose of Kingdoms*, and to *trample Kings under their Feet* — it will then be time for the *Magistrate* to stand upon his *Guard*, and to put every thing about him in a *Posture of Defence*. For a *numerous Order* of Men, with *such a Scheme* of *Superstition* as *this* under their *Management*, are to be looked on as a *criminal Confederacy* against every *other Order* — against *Law* — against *Government* — against *common Interest*, and *publick Peace* — against all the *Means* of *civil Security* — against all the *Ends* of *social Life*. The *Magistrate* therefore, whenever he is found to oppose the *Progress*, and to prevent the *Success* of so dreadful a *Scheme* of *Superstition* as *this*, will then be found to act a proper and commendable Part, and such a Part as is assigned him by the *Laws* both of *God* and *Man*.

As it belongs to those who are entrusted with publick Authority to obviate the open Violence of our Adversaries ; so is it the Duty of every private Person to put forth the utmost of his Strength in order to disappoint and defeat their secret Assaults. It ought in particular to be his constant Care, whilst he is mingled among the *Heathen*, not to learn *their Works* — not to walk in *their Ways* — not to enter into any *Combinations* with

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them — not to be drawn *too far* into their *Interests*, by *Familiarity* or *Friendship* — not to give *Encouragement* to the *Emissaries* of *Rome*, who come unto us in *Sheeps Cloathing*, and yet inwardly are *ravenous Wolves* — nor to hearken to any of those *ensnaring Doctrines* which are taught in the *School of Popish Superstition*, in Contradiction to the Voice of Reason, and to the Word of God. For, unless he takes heed unto himself, he will run the utmost Hazard of being again *entangled in the Yoke of Bondage*, by the *Priests* of the Church of *Rome*, who every-where lie in wait to deceive, and are every-where busy in spreading out *Nets of Falshood*, in digging *Pits of Destruction*, and in perverting ignorant and unstable Souls. We who are *Members* of a *Protestant Church*, may rest satisfied, that as long as we continue in *this Church*, we continue in a *safe Way*, since it's *such a* *Way* as is pointed out by us by *Christ* himself, and *such* as will lead us to our ultimate Good, both in the present and in a future State. We may also be assured, that the *Doctrines* of *Popery* are *not of God*; are the unwarrantable Inventions and Impositions of Men, since *no Doctrines* can possibly be of God, which convey *unworthy Notions* of the *supreme Being*; which set up a *superstitious* and *idolatrous Worship*; which allow of any *uncharitable* or *immoral* Practice; or which tend to introduce *Persecution* or *Tyranny*, either in *Church* or *State*. How then can any Man
answer

answer it to God, or to his own Conscience, who is so unhappy as to fall away from the *Protestant Faith*? Or for *what Reasons*, or on *what Pretence*, can he ever be reconciled to the *Communion and Corruptions* of the *Church of Rome*? Is it *for the sake* of being a *Member* of a *Church* that boasts of its *Antiquity* — that calls itself *Catholick* — that pretends to *Infallibility* — that claims the sole *Privilege* of *opening* and *shutting* the *Gate of eternal Life*?

LET such a one know that where-ever Men are seen to be Followers of *Christ*, and Worshippers of God in Spirit and in Truth, without departing from the Precepts of the *Apostles*, and from the Practice of the *primitive Church*, there will *Christianity* appear in its *original Form*; there will the clearest Marks of *Antiquity* be discerned. As for those Articles of *Faith* which are *peculiar* to the *Church of Rome*, together with that Load of *ritual Ordinances* which it lays on its *Members*, there being no Footsteps of these to be traced in the sacred Writings, or in the earliest Records of Christianity, we ought to reject them as *Innovations* in the *Faith once delivered to the Saints*, which wicked and worldly-minded Men have introduced, through a Lust after Power, and for *filthy Lucre-sake*.

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As for the *Name of Cathalick*, though the *Members of the Church of Rome appropriate this Name to themselves*, and though it equally belongs to *every Member of the Christian Church*, yet is that *smaller Number of Christians* to be every-where esteemed the *truest Catholicks*, whose Religion supplies them with the most *extensive Principles of Virtue*, and whose Faith is productive of *universal Charity and Good-Will towards Man*.

WITH respect to the vain and presumptuous Pretence to *Infalibillity*, let the *Popish Clergy* tell us where we are to seek for it, and where it is to be found. Will they lodge *it* in the *Bishop of Rome*, and will they affirm that *he* is *infalible*, even when it happens, as it sometimes has happened, that instead of being the *Father of the Faithful*, *he* may justly be ranked amongst *Infidels* — or whenever *he* is guilty of such *carnal Vices* as convict *him* of the grossest *spiritual Errors* — or when *his Judgment* is so weak as to make it requisite for *him* to reverse his own Decisions, and to correct *his* own Mistakes — or lastly when *Age and bodily Infirmities* have bowed down *his Understanding* so low to the *Ground*, as to render *him* incapable of determining what is Good, or Evil; and even of *discerning between his Right hand and his Left*? If denying the Gift of *Infalibility* to a *single Person*, they grant it to a *general Council*, it will then be granted to an Assembly of Men, who

who are under the *same Misbias* of Partiality and Prejudice, the *same corrupt Influence* of Ambition and Pride; and whose *Opinions*, have ever been full of *Inconsistency* and *Variance*, *Councils* having ever been at *War* against *Councils*, and the *same Council* not being always of the *same Opinion*, but having often been the Author of *opposite* and *self-contradictory* Decrees.

WITH respect to *Pardon* of Sin, and *eternal Life*, these, as the Word of God assures us, are the *Gifts of God*, and *not of Man*, and are attainable by every *Christian* who complies with the *Terms of Salvation*; who obeys, as well as *believes* the Gospel; who *denies all Ungodliness and worldly Lusts*, and *lives soberly, righteously, and godly in this present World*. But if the *Gospel Terms* are not fulfilled; if the Things here mentioned as necessary to Salvation, are *left undone*, whatever else *is done*, whatever else is substituted by Man in the Place of what God requires, it will not profit them; it will only aggravate instead of lessening their Guilt. We shall then deceive ourselves in a Point of the utmost Consequence, if neglecting the *Means of Salvation* which are offered to us by Christ, we have recourse to frivolous *Ceremonies*, and fantastick *Rites*; to *Vows* and *Offerings*; to *Pilgrimages* and *Processions*; to *Indulgences* and *Absolutions*; to *Penances* and *Pardons*; to *Incantations* and *Masses*; or to any of those
idle

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idle and unavailing *Performances*, which are prescribed as necessary *Duties* by the *Roman Church*. They who annex Salvation to such *Performances* as *these*, or confine it to any particular *Form* of *Church Establishment*, are *false Teachers*, are *Lyars against God*, who has required no such things at our Hands; who has declared by his holy *Apostles*, that *he is no Respector of Persons*, and that *in every Nation, he who feareth God, and worketh Righteousness, is accepted of him*. We therefore, who worship God in the *Manner which Papists call Heresy*, need not be concerned about Man's Judgment, and ought not to be terrified by any Denunciations of human Wrath, by the *Censures*, the *Excommunications*, the *Anathemas*, or the *Interdicts*, which are thundered against *Hereticks* by the *Clergy* of *Rome*. For the whole of their *Spiritual Thunder* is no more than *great swelling Words of Vanity*, uttered by the evil Spirit of *Antichrist*, and suggested by the common Adversary of Mankind, *who is continually going about like a roaring Lion, seeking whom he may devour*.

As what I have said is sufficient to *disarm* the *Papists* of those *Instruments of Deceit* and those *Weapons of Force* to which they chiefly *trust* for *Victory* and *Success* against us, it may possibly seem needless to proceed any farther on this Subject in my present Discourse.

But

But yet, as not only the most *absurd Tenets*, but also as the *grossest Idolatry* is taught and practised by the *Church of Rome*, it may not be improper to remind every *Protestant* how odious and offensive all idolatrous Practices are in the Sight of God, and how fatal the Consequences will certainly prove, should we ever be tempted by the *Heathen*, who are *mingled among us, to learn their Works*. For if ever we do according to their *Abominations*: If we prostrate ourselves at their *Altars* and *Shrines*, and before their *Images* and *Idols*: If we pay such Adoration to *Saints* and *Angels*, as is due only to the *Supreme Being*: Or if, after the manner of *Papists*, we worship *those Gods* which *our own Hands have made*; we shall then resemble the *Israelites* in their Punishment, as well as in their Sin, and shall be visited with the severest Judgments of God, who has declared, with respect to *Idolatry*, that *he is a jealous God, visiting the Sins of the Fathers upon the Children unto the third and fourth Generation*, by suffering them either to languish in Captivity; or to groan under Oppression; or to be cut off from being a *People, or a Name amongst Men*.

AND in order to alarm your Fears, and to awaken your Vigilance, it cannot at *this time* be unseasonable to put you in mind of the Danger that threatens us from the *late Increase of Popery*, and from the *present Endeavours* of Popish Priests to pervert the People from

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the reformed Religion to the Idolatry and Superstition of the Church of Rome. Should ever Protestants become so insensible of their Interest, and so regardless of their Duty, as to countenance, or connive at such Proceedings: Should Persons invested with Authority neglect to put the Laws in Execution, and should suffer our Enemies with Impunity to sow Tares amongst the Wheat, our Enemies would soon be able to pluck up the Wheat also, and to extirpate all Remains of civil Liberty, and religious Truth. For though they who are seduced by Papists, are generally of the ignorant and unthinking Multitude, and on this account may, perhaps, be looked on as *inconsiderable*, and of no *Consequence*; yet it ought to be remembered, that no Man is so *inconsiderable* as not to be *qualified* to do *Mischief*; and that every one who is *made a Convert* to Popery, is *made the Servant* of a *Foreign Master* — is *seduced* from that *Allegiance* which is *due* to his *lawful Sovereign* — is *alienated* from that *Affection* which he *owes* to his *native Country* — is rendered an *Instrument* of *public Mischief* in the Hands of an artful and insidious *Priesthood*; and the more *ignorant* and *unthinking* he may prove to be, the *fitter* he is to be employ'd by such Hands, and is often employed with most Success. It should also be remembered, that *they* who are the *least* and *lowest* Members of a *State*, are *they* who enter into our *Families*; who mix with our *Domesticks*; who are the
Strength

Strength of our *Fleets* and *Armies*; who are the Persons on whom the *Enemies* of a *State* chiefly rely for *Concurrence* and *Assistance* in all *Attempts* to disturb the *public Peace*; and therefore that they are far from being of *no Consequence*, and of *no Weight*.

WHAT I have still to recommend as no less effectual for the Purposes above-mentioned, is to consult the *Experience* of Persons who are gone before us; to search the *Histories* of times which are past; and to recollect *what our Fathers once suffered* under the heavy *Yoke* of *Popish Tyranny*, which *neither we, nor our Fathers, were able to bear*. By doing this we shall soon be convinced, that if ever we are subjected to the *See of Rome*, we shall be subject to a most *perfidious* and *cruel* Enemy, who thinks it *meritorious* in the Sight of God, not only to *break Faith* with *Hereticks*, but also to *destroy* those who are marked out by this odious Name; though the Persons thus marked out are generally the most innocent and deserving Persons; are best intitled to *Recompense* in Heaven; are most deserving of *Praise* and *Protection* upon Earth. A *noble Army of Martyrs*: A *goodly Fellowship of Confessors*: A *bright Cloud of Witnesses*: *Thousands* and *ten thousands of Saints* — of those who have been *persecuted, afflicted, tormented*, by the pretended *pious Tribunals* of the *Roman Church* — of those who have been driven from their *native Country*, and

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forced to seek their Bread in desolate Places — of those who have perished in the *Flames*, or been cut off by the *Sword* — will testify against this unchristian, this inhuman Church in the great *Day of Retribution*, when our God shall come, and shall not keep Silent; when Thou, O Lord, shalt arise to judge the Earth, and to make Inquisition for Blood. But if any amongst us are yet too much Strangers to *Papists*; are yet too little informed of the malignant and mischievous Spirit which *Papery* breathes, nothing can supply them with clearer Information, or with stronger Proofs of it, than the *Events* which we are here met together to commemorate; than the two dreadful *Designs* of the *Papists*, which were blasted and brought to Confusion, as on this Day, by the timely Interposition of Providence in our Behalf.

WHAT Havock must *Superstition* make in the Minds of Men! What utter Extirpation must it there produce of Humanity and Virtue; of every good and generous Sentiment; of every right and natural Affection, before it can engage them in so horrid and hellish a *Design* as the first of those above-mentioned! a Design to destroy our *King*, our *Princes*, and our *Prelates*, together with the whole representative Body of the People, by a sudden Blast, by a single Blow! If we inquire on what *Motives*, or for what *Purpose*, the *Conspirators* engaged in this *Attempt*, we shall find, that the

End

End they had in View, was to *gratify their Revenge* on the *Person* of the *King*, who yet was *such a King* — as could not be charged with any *Excess* of *Severity* towards *Papists*, or with being *over-averse* to their *Superstition* — and thus to *throw the Affairs of the Government into the utmost Confusion*, and to *prepare the Way for a Popish Successor to the Throne*.

THE *Scheme* that was now in vain projected by our *Enemies*, in a great measure succeeded not many Years afterwards, when a *Popish Successor* — a *Man* after *their own Hearts*, blinded by *Superstition*, and bent upon destroying our *Constitution* — was advanced to the *Throne*. Never had our *Church* and *Nation* a nearer or more frightful Prospect of Ruin, than under *his Reign*, which was so continued an *Insult* upon a *free People*, and abounded with such enormous Instances of *Cruelty* and *Injustice*, that it cannot be reviewed without Indignation, as well as Horror; without a present Flow of Grief for our past Sufferings; without the utmost Gratitude to Heaven for shortning the Days of so *weak* and so *wicked* a *Reign*. For though *the Tribulation of those Days* was intensely great, yet, Thanks be to God! it was not of long Duration — it endured no longer than to give us a true Sense, as well as a just Abhorrence, of *arbitrary Power*; to revive that Zeal for
Freedom

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Freedom which ought constantly to warm the Heart of every *Englishman*; and to convince every one, that *Popery* is naturally subversive of social Happiness, and of all our religious and civil Rights.

BUT how immense a Tribute of Praise! What lasting Monuments of Honour are due to the Memory of that *illustrious Prince*, who was the chosen Instrument of *Deliverance* to us in the Hand of *Providence*! who preferring the publick Welfare to his own private Safety — fearless of Danger — and full of as great and as generous a Spirit as ever yet inspired any human Breast, rescued us from the Bonds of *Servitude* — of the most ignominious and painful *Servitude* — of *Servitude* to those who were themselves the *lowest* and most *abject Slaves*! and restored us to the Enjoyment of *Liberty*, without which our Property, and even Life itself, is of little Worth — to *Liberty*, which *Britons* can never too highly prize, or too dearly purchase; and which all Men ought to esteem as the *Parent* of *religious Truth*, and of *social Happiness*; as the *Source* of *Virtue* and *Honour*, and of every thing that tends to *humanize* our *Manners*, and to *ennoble* our *Minds*! Had it not pleased God to give Success to the *heroick* and most righteous Enterprize of the PRINCE OF ORANGE, and to set him upon the *Throne* of these *Kingdoms*, we should not have met together, as on this Day, with *the Voice of Joy*
and

and Thansgiving; but with Tokens of Misery, and with Cries of Distress: We should not have been free and happy, as at present, under the Protection of a just and indulgent *Monarch*, who has neither *broke* nor *dispensed* with our Laws; who has never *invaded* *Property*, or *violated* *Right*; who claims no *illegal Prerogative*, and assumes no *unlimited Power*; who pursues the true *End* of *Government*, which is the *Good* of his *Subjects*; and employs the *Authority* entrusted to him agreeably to the *Purposes* for which it's *entrusted*, to *protect*, and not to *oppress*, his *People* — But we then should have been in a far different State — in such a State as our *Enemies* would rejoice to see us — in the State of those who live under the *Darkness* of *Popery*, under the *Terrors* of an *Inquisition*, and under absolute *Bondage* both of *Body* and *Mind*.

LET it then for ever be remembered how much we are obliged to our *Royal Benefactor*, who delivered us from *Popery* and *arbitrary Power*, two of the severest Judgments which the *Wrath* of *Heaven* can inflict on Mankind. Let the *Name* of *KING WILLIAM* be always mentioned with Honour; and let all succeeding *Princes* be taught to admire and to copy after his consummate Character; to follow the *Light* of his matchless Example; and to persist in those Paths of *true Glory*,
which

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which he trod with painful and unwearied Steps, and from which he never was seen to turn aside. Let every Person who prefers a *legal Government* to *Tyranny*, adhere to the *Principles* of the late *Revolution*, and let the Blessings derived to every one from this happy Event, be improved as much as possible, and be thus transmitted to *all the Generations which are yet to come*. Let every *Protestant* be determined to support the *Reformation* to the utmost of his Power; to oppose the Progress of *Popery*; and to resist all Attempts either of Force or Fraud, which tend to introduce *spiritual Oppression*, and to deprive us of *that Liberty with which Christ has made us free*. Let all our *Fellow-Subjects* preserve an unshaken *Loyalty* to the *King*, together with an uncorrupted *Love* for our Country, and an ardent Zeal for our *Constitution* in *Church* and *State*. And though they who always *aim* at the publick Good, may not always *agree* about the *Means* of attaining *this End*, yet let no *Disagreement* of *this Sort* be made a Cause of *civil Dissensions* amongst us, or be turned into an Occasion of *Enmity* and *Strife*. But let us all be united in *Affection* as well as *Interest*, and let us join in the most hearty and sincere Endeavours to live peaceably together; to cultivate *mutual Toleration*; to practise *impartial Beneficence*; and to promote *universal Love*.

LET

LET us close our Sacrifices of Praise and Thanksgiving with fervent Prayers, that it would please God to keep these *Kingdoms* under the continual Protection of his good Providence; to make the *Reign* of our *Sovereign* happy and prosperous both to himself and to his *Subjects*; to give Strength and Success to our *Arms* by *Sea* and *Land*, and to render them victorious over a *proud* and *insolent*, over a *cruel* and *faithless*, and most *unjust* *Foe*; to pour out a Spirit of brotherly Love and Concord on our whole *People*; and to grant us such a Measure of Grace, that neither our Impenitence, nor our Ingratitude; neither our *Vices*, nor our *Follies*, may provoke God to withdraw his Mercies from us, or may *frustrate* those signal *Deliverances* which at present *fill our Hearts with Gladness, and our Tongues with Joy.*

LASTLY, Let all the People say, *We beseech Thee to hear us, good Lord*, for the sake of thy Son *Christ Jesus*; to whom, with the Father and the Holy Ghost, three Persons and one God, be all Honour and Praise both now and for evermore.

POPE RY
Let us close our sacrifices of praise and
Thanksgiving with fervent prayer, that it
may be the will of the Lord, that we may
be preserved in the love of his Father, and
in the fellowship of his Son, Jesus Christ
our Lord, Amen.

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